

/124 cont./

123 and showed me how the raw cotton, merely cleaned of seeds, is
283 twisted into thread with the spindle. The cotton plants stand
241 between the hut everywhere; beside them grows mamonra /cassia
[372] oil plant/, whose oil serves us for wretched illumination in the
evening, and peppers. Mats are spread out on racks in order to
• [251] dry the mandioca farina.

The roca, "the cultivated field, lies some distance away.
The Bahairi plant mandioca, beans, rice, sweet potatoes, sugar,
272 and deliver to the Fazenda Corrego fundo. Their rapadura was
249 excellent: the melada, a honey-sweet syrup, moved us to ex-
clamations of admiration. The sugar cane is pressed between
two cylinders in the simplest way. (Cf. the vignette at the be-



Old-style hut.

(24) ginning of this chapter /see p. 2/.

We found Caetano's hut divided into three rooms: Caetano
received us in the high, airy center room and shut the door, be-
hind which little Lúcia was doing housework. Felipe and Carlotta

354 Percei lived in the corner room opposite. Three canga blocks
482 formed the hearth. Plaited back-baskets, which are carried by a
forehead band and in which the women are said to carry up to six
412 arroz. Graters to grate the mandioca. And little spikes from
824 the rib of the buriti leaf are neatly set into the middle part of a
narrow piece of wood almost a meter long.

/162 cont./

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I did them an injustice; at half-past seven a procession of seven comes around the corner in the fastest quickstep, one behind the other, the tribal scowlers at their head, all loaded with mandioca roots. The old woman is carrying a bundle of them loose on her head, and behind her runs a young woman with a heavy back-basket; is it her husband who is following her? Likewise bent under the load of a basket he walks forward, on his left hip a straddling boy whom he clasps heedlessly, as though he had hurriedly picked him up from the ground.

SP2

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We visit the house of the professor. In the moderately light room one at first distinguishes only a number of vertical and horizontal posts, brown hammocks, the old woman and a younger one are sitting on the floor most diligently scraping mandioca with a shell, the naked legs buried in the parings.

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Two families have divided up the space: the conjugal chambers are characterized by the fact that two hammocks are fastened, one above the other, to the same post. In the center there is an empty circle, and round about, /163/ radially, the "individual rooms" divided off, not by partitions, but merely by the posts. The upper vault is blackened by smoke. Three or four stones form the simple hearth. The floor is put into huge pot vouch (up to 17 centimeters in diameter); the heaps are covered on flat, rimless bowls. The clay is blackish brown, the benches are made by hand by the women.

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We sit on small, low benches: they are rectangular, slightly concave, made out of dark-brown palm-wood, usually in octavo form, and not a decimeter high.

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The stone axes, which are sticking in the wall (the longer 24 centimeters), all have the same shape: a thick wooden cylinder, offset at the bottom by a thinner handle. The stone is supposedly found farther downstream (1). /Illustration appears here./

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1. Herr Prof. Arzruni of Aachen was kind enough to examine the material carefully and has identified it as diabase, a rock made up of augite, plagioclase, mica, chlorite, and

/163 cont./

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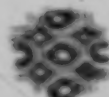
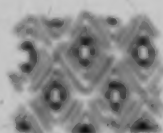
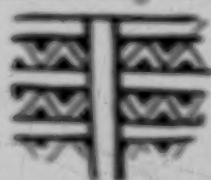
1. (cont.)

magnetite, in which are embedded individual crystals of olivine and quite a number of quartz granules.

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Tall storage baskets of biconcave profile (one meter 40 centimeters long, 35 centimeters wide at the top), wound with brown bast bands and lined in the interior with maize leaves, contain the flour and are very stout. The grating boards on which the mandioca is pulverized are about 115 centimeters long and 80 centimeters wide.

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Ground-vessel (drinking-vessel) design of the bakabí.

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High up a great quantity of dusty corn-cobs.

A number of strange dolls, which hang down from the vault on long strings, seem the most striking; they are plumed out of maize leaves: turkey-sized birds, projecting wings made out of cane leaf and circularly twisted legs with three toes, others are slender, human-like figures, /164/ a small head on top, broken up below into narrow tapers. In our house we found two linards made of grass, whose four feet come together in a ring, so that one can put them on one's head.

/175 cont./

162 We counted 27 men, 18 women, and eight children, but
 324 as some of the men, who stayed longer than we, reported, a
 whole troop of women and children later came out of the woods.

342 I measured the largest house more carefully. It was 40
 paces long, 24 paces wide. In the center line stood four support-
 ing beams, 8-8.5 meters high (1) and 30 centimeters in diameter,
 531 the middle ones five paces apart, the outer ones each six paces
 from these; they had several bands painted with geometrical
 designs.

The distance of the two outer supporting beams from each
 other, /176/ 17 paces according to the above, also gave the
 length of the chief timbers. All around, 72 posts, up to 25
 centimeters thick, one meter 72 high, served to support the
 elliptical roof basket. This was also the height of the two
 entrances, 77 centimeters wide, which lay opposite each other
 on the long sides and were made somewhat lower by the snow
 hanging down from the outside.

The roof basket, made up of large horizontal bamboo rings
 fastened by vertical poles bent against them, which converged at
 the top and projected to the outside through an opening, was built
 with great skill and regularity. The covering was made of snow-
 dry palm leaves. The leaf ribs lay horizontally, the free ends
 of the individual leaf spars hanging down from them, however,
 were all bent inward around the bare ribs, so that solid mats were
 produced in the simplest manner. These overlapped like roof
 tiles.

344 We make the rounds through all the huts. The sense of order
 of the peaceful problem is lacking. They are full of refuse. In-
 353 stead of the fine supply baskets, balls of the manu /dough/ one
 meter long, a half meter thick, and packed in leaves are found
 351 on simple racks. Little maize. Many fish are made of tucum
 327 fiber; a wide-meshed bag hangs from a ring 80 centimeters long,
 26 25 centimeters wide, which sits on a long pole. They probably
 get the fish out of the blocked-off lagoons with these nets from
 the top of their scaffold.

/36 cont./

114 Bakaif; against such views about their characteristics as are
 157 found, typically expressed, in the following sentences by Oscar
 Peschel (Abhandlungen zur Erde- und Völkerkunde /Essays on
Geography and Ethnology/, Leipzig, 1877, Vol. I, p. 421):

"In no other continent on earth did one hear less happy laughter
 before 1492 than in America. The so-called red man remains
 the same in all climates, /37/ everywhere he is gloomy,
 silent, withdrawn, and intent on a certain dignified bearing."

157 These assertions are in no way applicable to the Bakaif;
 they were gay, talkative, and trustful, as I observed them in
 their association with one another and as they acted toward
 me alone. I shall not fail to give examples of this. In this
 village I laughed and heard laughter almost as often as under
 the coconut palms of Samoa and Tonga. It is true, their
 temperament is less vivacious and their entire view of life
 less sunny than among the children of the South Seas, the girls
 do not dance in the moonlight and the men do not sing on
 canoe trips, stymies and minstrel are more easily aroused,
 but all this is a long way from the sadness and reserve which,
 like the black hair and the Mongolian eyes, are summarily
 attributed to the Indian on the basis of appearance, as though
 there were but a single family between the Bering Strait and
 the Strait of Magellan.

361 The "village" was very small. It consisted of two large
 342 round houses, in each of which several families lived, and a
 341 small, empty, somewhat dilapidated oblong house, in which I
 222 took up my residence. Between the houses stretched the "nadir,"
 an open place where a few sacs stood for drying the white
 251 manioc flour spread out on mats, where in the center lay a
 241 long, slender log for sitting, and, toward the edge, there grew a
 245 few stalks of cotton, Chinese bushes (Sida acellana), and
 banana plants. Numerous fruit trees were planted all around,
 betayuna palms (Acrocomia), mangaba /fruit of the mangabara/
 (Glancoria speciosa), fruts de lobo (Solanum lycocarpum), and a
 459 sort of avenue of stately palm trees (Caryocar buritum). Toward
 382 the east a path led to the "hacha" across the nearby track, toward

/60 cont./

353 remained free, was the kitchen and storage place for supply baskets, pots, earthen beird pans, sieves, mats, back baskets, mortars, pestles, and calabashes. Sticks were plaited with vines onto the main posts, where again gourd bowls or bundles of tobacco were hanging, from a cross beam dangled large birds with straw-plaited legs and tails, which looked very mysterious and were solely for the purpose of storing the maize ears, out of which their insides and wings were constructed, in a manner pleasing to the eye. The floor was covered with a stone-hard deposit of the fine white mandioca flour, the mortars and pestles were flour-white, and the pots smoke-blackened. Above the doors, baskets with calabashes, basket-weirs, fishing nets, on the walls of the "rooms," bows, stone axes, the gaily feathered arrows projecting out of the straw of the dome, a rack of small baskets, drinking bowls, and smaller utensils, on the floor, white balls of loam, little pots, stools, pieces of wood, fire fans, and the ashes of the small fire which everyone maintains at night beside and almost under his hammock; hanging on the hammock, a small bunch of colorful feathers and the comb, here and there a pyramid made of rods with the grill. /61/ a couple of the sticks with which fire is rubbed were also hung up and beside them was tied a small packet of the tinder bast.

356 In short, family dwelling in full operation, precisely as much disorder as was required for comfort, everything clean and nicely arranged, everything hung up, boxed, turned upside down, no iron nails and screws, but only cord and plaiting, all worked with none ax, animal teeth, and shell. Total impression, the wall, the hammocks, the calabashes, the human beings, brown; brown in every shade, but harmoniously tinted, all crust /Knaus/. Here and there the sun shone through a crack in the straw dome, in front of the door the daylight was sharply cut off, and the lane between the doors lay in semishade, through the vent, which was quite tightly closed, a few bright rings and circles fell on the floor, and faint motes of sunlight danced in the ascending smoke.

/220 cont./

050 The influence on the animal kingdom was strange and remarkable. All beasts of prey very deliberately made use of the occurrence, sought and found their victims, not so much near the blazing fire as on the smoking burned place where many a rodent was probably charred. Numerous falcons hovered over the dark clouds of the "queimada"; wild game hastened to it from far away, to lick the salty ash, and preferred the night, perhaps because it could not hide on the bare expanse. The ground radiated an agreeable warmth.

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539 Hunting by means of fire is found among many primitive peoples. The Schingü Indians no longer seemed to practice it, but in any case it was well known to the Bakaïrî, /221/ and the legend of "Kame in the Mouse" tells us that Keri went hunting with the possessor of fire, the campo fox, and the latter caught "only a burned mouse," inside of which was Keri's brother Kame:

Keri met the campo fox. "Let's make fire in the campo, grandpapa," said Keri. They set out to make fire; it burned all around. Kame was in a mouse. Keri did not know that he had gone inside. The fire burned down and stopped. Keri hunted, did not see a roak. The campo fox found a burned mouse. After he saw it, he ate it. He met Keri. "Grandpapa, what kind of roast did you eat?" "I ate only a mouse."

372 The "queimada," or burned place, furnished many experiences about the usefulness of fire: fleeing animals when the fire began, later charred animals and fruits, animals that came to it, salty ashes, warmth. Here the hunter could learn how to roast meat, which, on a smaller scale, took on the significance for him that flour preparation has for the field cultivator. Roasting preserves. After many days roasted meat, which otherwise would long since have become putrid, is still tasty; the Bororô went out hunting for weeks and returned with a rich supply of roasted game; the Auetô were absent for several days on fishing expeditions and brought home a canoe heavily laden with roasted fish; among the Mehinakû we saw baskets filled with very appetizing, golden yellow baked fish. Even today roasting is continued until the meat has a thick charcoal crust -- the burned skin -- with a very popular salty taste.

/236 cont./

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The nets, merely small hand nets, were plaited out of the twisted, very resistant tucum palm fiber. They hung as a pouch from a piece of vine with both ends bent together in an oval.

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Two types of weir baskets were distinguished: the puroschi of the Bakairi, wider, fuller with horizontal, rectangular interstices, and the other, tamaschi, narrow, long, with wide, high vertical meshes. The catch-basket, lutu, was a plaited framework of pointed sticks, shaped like a truncated cone, and open at the top and bottom. I watched Paleko as, in order to make a catch-

basket, he evened up a bundle of already pointed sticks which still had different lengths. He

used the following measuring stick. He took a piece of shaft reed, a-b, and another, c-d, tied them together one under the other parallel at b and c, and now used the free piece from c-d for measuring, placing the stick to be measured alongside it, pressing it against b, cracking it sharply at d, and breaking it off.

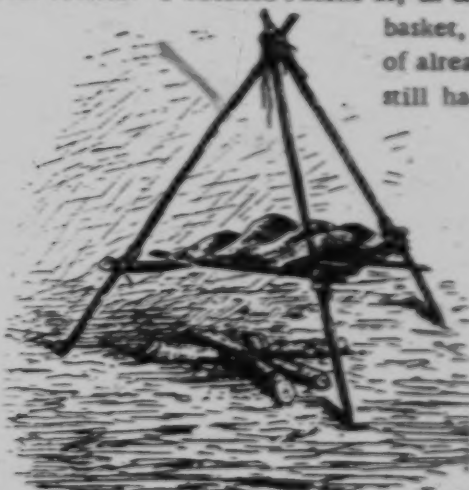


Fig. 30. Roasting rack (trempe).
(1/30 nat. size /as shown in the original illustration/.)

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The Indians often set out for a few days to engage in fishing. They bring home baked fish, but they also seem to be satisfied merely to eat their fill for once outside. The pyramid of the grill, the "trempe" of the Brazilians, which one almost always finds where the Indians have stayed overnight to fish or to build a canoe, is finished in no time. Three sticks are placed together like rifles and are joined at the top with bast, somewhat below the middle a little rod is placed crosswise from one stick to each of the two neighboring ones and is lashed, and this angle

[237]

#171 is covered with more small sticks, so that a triangular horizontal
 ● 251 grill is formed. The fish are opened with a longitudinal slash along
 252 the middle line and a crosswise cut on the side; the flap is opened,
 the entrails removed, and the fish are placed on the roasting rack.

#171 Plaiting. The mate-
 285 rial was furnished by the
 [824] bakayera, buriti, akuri, and
carandinha palms, bamboo
 cane, and Maranta stalks,
 which were split, the
 climbing palm urumbamba
 (Desmoncus), and the in-
 dispensable vines. The men
 [49] were the ones who plaited.
 They used both feet to help
 out, one foot holding the
 transverse stalks, the other the
 longitudinal ones. The basket
 plaiting was not on a high level.
 There were little standing and
 hanging baskets, closely
 plaited and wide-meshed, in
 [482] which odds and ends were
 stored, fish carried, and the
 like, but there was no ad-
 vance beyond the generally
 familiar forms. Some
 [531] variety was achieved by
 plaiting in black-colored
 strips. The Mehinaki and

Auetó had larger, rectangular, trough-like standing baskets, which
 were characterized by a neat appearance, were also decorated
 with tassels at the corners, and were used to store gourds and the
 like. The Mehinaki called these baskets mayaku, a word which the



Fig. 31.
 Carrying basket. (1/7
 nat. size /as shown in the
 original illustration/.)

/280 cont./

BS were meant to welcome the participants from the neigh-
 32 boring villages.) "They were made of leaves and straw,
 335 /281/ mostly quadrupeds with long, thin bodies, con-
 sisting of practically nothing but spinal column and long
 legs, the tallest ones reached to our hips. Something
 that was evidently sup-
 posed to be a monkey
 was climbing up a pole."
 (Durch Centralbrasilien
 /Through Central Brazil/
 page 168 /see 1: Steinen,
 this file, p. 50/.



Fig. 68. Invitation to the dance.
 Bakaif. (1/6 nat. size /as shown
 in the original illustration/.)

285 The maize figures, almost exclusively
 286 birds, are extremely characteristic of their
 287 enjoyment of art; we found the most
 288 attractive examples of them in the
 second Bakaif village. There they
 hung, almost as large as turkeys,
 on a long string from the vault
 of the dome, a strange
 sight for the person en-
 tering, who undoubtedly



Fig. 69. Maize figure, Harpia
destructor. Bakaif. (1/10 nat.
 size /as shown in the original illus-
 tration/.)

- [251] would think of idols and fetishes. But these fine birds were
 nothing but lovingly trimmed maize ears which were stored
 in their natural straw husks. I listed figures of Harpia
destructor, a large and a small species of falcon, the make

[P 90-A]

	House No.	House No.	House No.	Total
175 Rio Novo.....	6	18	10	34
172 Paracatinga.....	7	6	6	19
On Rio Barairi:				
First village.....	3	18	7	28
Second village.....	4	18	17	40
Third village.....	3	13	12	44
Fourth village.....	7	27	18	52
Total.....	30	90	61	187

175 By the time Max Schmidt visited the Barairi
 172 in 1900-1901, the Barairi settlement had dimin-
 249 ished. On the Paracatinga he met 24 Barairi
 249 and at Rio Novo, 60. On the Kalico River where
 Von den Steinen had visited four villages, Max
 Schmidt was able to find only two.

ECONOMY

SHELTER

36/ While in the Xingú watershed the Barairi lived
 in villages built on the banks of the Rio Kalico.
 A village (village) consisted of three to eight
 houses (houses) built in a circle around a central
 36/ plaza, made. The Barairi house was a large
 communal building, oblong in shape, with rounded
 ends and with the roof thatching reaching to the
 36/ ground. These large domelike buildings were
 occupied by three to five families.

39/ In the center of every village there was a cere-
 monial or state house (kadiki) in which the men
 kept their ornaments and musical instruments
 and in which visitors were entertained. Men,
 women, and children are permitted to enter
 the kadiki. Attached to the common house
 there was a smaller building, usually oriented in
 39/ the direction of the rising sun, in which the sacred
 39/ flutes were kept. Women were not permitted to
 39/ enter this house, as they were not allowed to see
 39/ the sacred flutes. The villages were connected
 by roads running along the river bank.

EQUIPMENT

25/ In the center of each house there was a storage
 space (jorda) where maize, manioc meal, and
 25/ other foods were kept in gourd vessels (kiki).
 25/ Cooking was done in a small shed at the back of
 352 the house, but food was eaten indoors. Around
 352 the walls each family had its hammocks (ovakos)
 in which the people slept. Other furnishings of
 352 the house consisted of mats, baskets, clay pots,